

THE REHEARSAL.

More Instances of Concert with the *Observer*.

1. That what was Call'd a *Parlament* in 48 was no *Parlament*.
2. Yet it Asserted it self Higher, and did more Mischief than any *Parlament* ever did Before. A *Relaspe* worse than the *Disease*.
3. The *Observer* of 10 July last Plays to the *Rehearsal's* hand, in Quoting *Deut. xvii.* and *1. Sam. viii.*
4. In his *Blunder*, That the *People* had the *Choice* of the *King*, when God had the *Naming* of the *Person*!
5. In making a *Prophecy* the *Rule* of *Government*! And the *Prophecy* of a *Sin* to *Sanctify* the *Sin*!
6. In pitching upon *Solomon* for his Instance of a *Tyrant*!
7. In making his *Glorious Reign* the *Manner* of a *King* Describ'd *1 Sam. viii.* And that he ought to have been *Depos'd*!
8. He makes the *Deposition* of the late *King James* a *Parallel Case* to this. And puts the *Revolution* upon the same *Foot* as the *Revolt* of the *Ten Tribes*, which is call'd a *Rebellion*, *1 Kin. xii. 19.*

WEDNESDAY, September 22. 1708.

Country-Man.

Since the Instance I gave last time, *Master*, of the *Observer* Writing in Concert with you, the Town has got it by the End, and now they find many more Passages which Confirm them in that Opinion.

(1.) For Example, says one, The *Observer* of the 31 July last, N. 48. Quotes the Statute 12 Car. 2. c. 30. Speaking of those whom it calls *Rebellious Miscreants*, the *Disgrace* of *England*, and of the *Protestant Religion*, who set up the *Principle* of *Coercion* against *King Char. 1.* Says of them, That they did Seek to Shelter themselves under the Name and Authority of a *Parliament*.

Now what was this for (said the *Remarker*) but to lead the *Rehearsal* (or any body else) to Infer, That we must not take every Thing for a *Parliament* that Calls it self so? But we must Examine whether it be Legally Constituted, according to the known *Laws* of the Land. For otherwise (as that Statute says) a Company of *Rebels* or *Miscreants* may get together, and Call themselves a *Parliament*!

(2.) *Rehearsal*. And yet that *Parliament* (as they Call'd themselves) in 1648, Cut off the *King's Head* for Denying their Authority. And Harass'd and Destroy'd many Thousands,

for the same Reason. No *Parliament* before them ever Asserted their Authority half so High as they did, or did half so much *Mischief*! What's to come we know not. But I hope we shall never see the *Like* again? Never see a *Parliament* Ride *Triumphant* over the *King*, and he become *Subject* unto his *Subjects*! For if God shou'd so Suffer it, for our *Sins*, we may expect to Undergo the same or Greater *Miseries* than we Felt even in 1648, and all the *Consequences* of it! For after that, ther were but 12 years to the *Happy Restoration*. We find in the *Book of Judges*, that the *Captivity* of the *People* was still *Longer* and *Longer*, as they Repeated their *Sin*, and the *Second Provocation* was Punish'd more than the *First*.

(3.) *Country-m.* A very Usefull *Observation*. I wish we may think of it. But, *Master*, let me go on and tell you more of the Concert that is suppos'd betwixt the *Rehearsal* and the *Observer*. They think that the *Observer* of 10th July last, Num. 42. was thus wrote. And thus they make the *Rehearsal* say to him, Good Mr. *Observer*, You know that among those *Texts* of *Scripture*, Relating to *Government*, which I have Explain'd, ther are None upon which the *Whiggs* lay more stress, or Quote so often as these of *Deut. xvii. 14.* &c. And *1 Sam. viii.* about the *People Chusing a King*. Now both

these I have particularly Consider'd 1 Vol. N. 75. 76. But it may be forgot. And it would be a Shame for me to Repeat it over again. Therefore do you Quote these Texts against me, for the Right of the People to Chuse their King. And give your Paper, this Title, *Arguments to Prove against the Rehearsal, that God gave Power to the People to Chuse and Limit their Kings, to Judge if they broke their Original Contract; and to Renounce their Allegiance, if they wou'd not Govern accordingly; which Justifies the late happy Revolution.* And in yours of the 11th Instant. N. 60 I Refer to these Texts again. And Bragg Exceedingly. But lest the People shou'd not know that these Texts are Answer'd already, Lead them into it by saying thus of me at the Conclusion of your *Observer* N. 42. *He is so very Modest, as to Refer Us to his former Papers, to save him the trouble of Repeating. This will make them Enquire and find it out.*

(4.) Then be sure you Commit a good many *Blunders*, lest the People shou'd be Deceiv'd by you and think you are in Earnest! Say at the end of p. 1. and beginning of p. 2. of N. 42. (that it may be in Both) *That tho' God Nam'd the Person, he did not Deprive the People of their Right of Chusing and making him (Saul) King.* And Repeat this again p. 2. col. 2. that it may not Appear to be said by Chance, or that it was any Mistake, and say, *They were Allow'd a Choice, where God himself had the Naming of the Person.* This will make every body Laugh, and Cry out what Choice had the People if God had the Naming of the Person? Cou'd they Chuse any other than whom God Nam'd? or will the *Observer* go the Length of the Rights that God did Name, by an Authority Deriv'd from the People?

(5.) Then, Sir, again, you know my Answer to that of *Deut. xvii.* was, That it was a Prophecy but no Allowance of that Great Sin the *Israelites* shou'd Commit in Asking a King. Which was fulfill'd in what is told 1. *Sam. viii.* Do you therefore call it a Prophecy. And say, p. 2. Col. 1. *This is only a Prophecy.* But then, to please the Whiggs, say a few lines after, *That Deut. xvii. was the standing Rule of Government.* This lays them open to the Folly of making a Prophecy the Rule of Government. And that Government upon the Choice of the People to be the Best, which is Prophecy'd of as the Worst and most Wicked in the World! For no body can Avoid asking this Question, Whether their Desiring a King was not a Great Sin? And then whether the Prophecy of it so long before did make it Just and Lawful? It is Prophecy'd likewise, That they shou'd Chuse

strange God's. Did this make it Lawful? And was not their Rejecting God from being their King (which was their Sin) near a Kin to their Rejecting Him from being their God?

(6.) Then Just after this (to make the Plea the *Rebelling* for Tyranny most Ridiculous) chuse Solomon for your Instance, and make him a Great Tyrant, who Promoted Trade the most of any King in *Israel*, and made Silver as Plenty as Stones in *Jerusalem*. And Chuse for your Instances of Tyranny the Method he took in Providing for so Great Numbers of his People, and finding Employments for them. 40000 Stalls for his Chariots, and 12000 for Horsemen, and by Employing 70000 to bear Burdens, and 80000 to hew in the Mountains, over whom ther was 3300 Rulers. And by making the People Men of War, Captains, and Rulers of his Chariots, and Horsemen. Here was many a good Place to be had. And those Multitudes of Poor among us who Complain and go a Begging for want of Employment, had here been Provided for, and ther had been no Poor-Rates to be Pay'd. O cruel Tyranny and Oppression!

(7.) Then make all this the Manner of a King Describ'd 1. *Sam. viii.* With which the Whiggs us'd to Bugbear the People, and say, *In a word Solomon made them his Servants, as Samuel foretold wou'd be the Manner of the King, And add, which was directly Contrary to the Original Contract.* This makes it full Nonsense! It is true that God Commands the King to do so and so, but ther is not a Scrap of any Contract made with him by the People, or of any Authority given them to Coerce him, if he Transgress'd the Commands of God.

Then say, That Solomon shou'd have been Depos'd for his Tyranny by the People, if he wou'd have let them— But they Depos'd his Son, who was not so Wise as he. And that not for any Fault of his own, but for the Tyranny abovesaid of his Father!

(8.) And now my Dear *Observer*, what if you shou'd make an Application, and Close Col. 1. of your p. 2. with something like Treason, and say, *Upon this, they Renounc'd their Allegiance, as we did ours to the late King James?* But I wou'd Advise you to have a Care! For by this you put the Revolution upon the same Foot with the Revolt call'd a Rebellion of the Ten Tribes, for the Tyranny of the Reign of Solomon!

Rehears. You have made a fine Speech for me to the *Observer*. But I'll Concern no more with him, if he Talks at this Rate.